BF
1999
.S7

VITA

PROLONGATION OF LIFE

...AND...

PERPETUATION OF YOUTH

LIBRARY OF CONGRESS.
BF1999
Chap. ..... Copyright No. .....
Shelf S7
UNITED STATES OF AMERICA.

THE

PROLONGATION OF LIFE

AND THE

PERPETUATION OF YOUTH.

BY

HAVILAH SQUIERS.

CHICAGO, ILL.
1895.

LIBRARY OF CONGRESS
COPYRIGHT.
MAY 25 1895
CITY OF WASHINGTON.

BF1999
.S7

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1895, BY

HAVILAH SQUIERS,

IN THE OFFICE OF THE LIBRARIAN OF CONGRESS AT WASHINGTON.

"He is a freeman whom the truth
makes free,
And all are slaves beside."

COWPER.

"In the universe there is nothing great but **MAN**; in man there is nothing great but **MIND**."

SIR WILLIAM HAMILTON

PREFACE.

"Yet I doubt not through the *Ages* one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

MAN fell and became subservient to *physical* law when blinded by the cloud of ignorance; he will regain his freedom when illuminated by the sun of Intelligence.

The same power that has forced the race up through the various kingdoms to where it now stands must, in an unbroken line, continue in the future as in past, lifting it to still greater and loftier heights.

In the constitution of man two cross

currents of emotion circulate--one animal, the other spiritual.

Through physical sense flows the animal, and while on this plane we are subject to the laws of the material kingdom —the mortal.

When awakened to consciousness of the higher self through which the spiritual circulates, a plane has been attained where it is possible to dominate and overcome the lower by the higher. At this point the God in man assumes the sovereignty, manifesting God-like powers and the reign of spirituality over materiality begins.

Everlasting life in the physical body

is far from desirable, but man ought to live longer than three-score-and-ten. His capacities should not be limited by time and owing to wisdom, gained from experience, the faculties instead of becoming weaker with increasing years should grow stronger.

Through the *understanding* of spiritual law and its power over the material, man should continue in both physical and mental vigor so long as he uses the body as an habitation.

The point is now reached in evolution where we should rise in the higher current and by placing ourselves in harmony with it, cast off the old animal laws to which

we have been subject, governing instead of being governed by our organisms.

In treating a subject, at once so subtle and intricate, it is next to impossible not to repeat and at times seem contradictory.

The aim has been, however, to *simplify* so as to be *understood* by the mass of people who have never investigated the subject, and if the fragment of thought presented in the pages of this little book is the means of reflecting a ray of light across the sunless path of some sense-bound mortal the object shall have been accomplished.

HAVILAH SQUIERS.

Chicago, Ill.

..VITA..

"Discover what will destroy life and you are a great man! What will prolong it and you are an imposter!"—BULWER LYTTON.

WITH the exception of death, there is nothing to which the human heart yields so unwillingly as to old age. And notwithstanding the fact that everything in Nature points to it as a law immutable, nevertheless, man has in all ages believed that somehow there is a way out of it, and has never abandoned the search for an *Elixir* that would prolong life and perpetuate youth.

Ponce de Leon was in quest of this fountain of youth when he discovered fair Florida.

The ancients believed that such a remedy existed and searched for it under the name of Alchemy.

Paracelsus, one of the greatest and most highly illuminated minds of the fifteenth century, made a life study of the subject. He held that a universal solvent existed capable of at once transmuting the baser metals into gold and silver, and prolonging life indefinitely.

Bulwer Lytton, in his "*Zanoni*," treats of the art, and occultists claim that the book contains more fact than fiction.

Not long since, we remember, a foreign doctor claimed to have discovered a panacea that would perpetuate youth, and as he was a scientific man of no little reputation, the announcement, for a time attracted widespread attention—anticipation running high, the heart bounding with hope, only to be again blasted with "failure."

Thus it becomes apparent that of all desires in the breast of man, the one most deeply rooted is the wish to continue in life, and health, and youth; while on the contrary, the greatest dread and detestation are felt for their opposites, death, disease and decrepit old age.

These last named, have indeed, always been looked upon as the greatest enemies of human happiness. Yet at the same time, while regarding them as inevitable (because the decree of God Himself), still, the history of the race develops the fact that man, in all times, has resisted their approach with might and main and to the utmost limit of his intelligence.

He has even been depicted as selling his soul to Satan for the sake of youth, as in the story of Faust.

The Supply Exists.

Now, this desire which is universal in the human heart, this longing for a life

on earth freed from limitations from disease, decay and the infirmities of old age, this insatiable craving for eternal life, eternal youth, eternal beauty, is the strongest evidence—may we not say evidence conclusive?—that somewhere in the great storehouse of nature there does exist a supply capable of satisfying this yearning, of supplying this demand.

> "In the heart of man a cry;
> In the heart of God supply"

The great law of nature is supply and demand. Hunger for food, thirst for knowledge and the cry for love are all human demands, and whether they be satisfied or not, the supply, adequate to

their requirements exists; the only essential to the realization of the desire being effort in the right direction.

Once a party of men, shipwrecked at sea, tossed hither and thither at the mercy of the waves, having lost their means of reckoning, had, without knowing it, floated into fresh water. Imagining themselves in the briny ocean, they were famishing from thirst. Hailing a passing vessel, they shouted, "Send us water, we are dying!" The Captain replied, "Throw your buckets overboard; you are in fresh water."

Here these men were in the midst of fresh water, but did not know it, were

famishing and would, undoubtedly, have died had they not been enlightened. So long as they remained in ignorance of their true situation, there was no fresh water for them, and the result was exactly the same as if they had been in salt water.

That for lack of which they were dying was right at hand, surrounding them, but in order to partake of it they must first be made conscious not of its existence alone, but of its immediate presence. This gained, it only remained to exercise individual effort in the method of acquiring and appropriating.

Man a Little World.

From the fact that man is born with an appetite that craves water, its correlative must necessarily follow that there is water to satisfy the craving. We enter the world with an inherent thirst for water ; water exists, hence it is logical to infer that water is provided by the Universal Intelligence to quench thirst.

In like manner the human being enters the world with a desire for prolonged life unattended by decay. His demand is not satisfied, consequently he fades and dies.

Man from his inmost soul craves long life and lasting youth. Is it not as logi-

cal to infer that there is an *Elixir* which will satisfy this deathless demand, as that water exists to meet the demands of thirst?

Life is everywhere; it is universal; and in hungering, fading, decaying and dying for want of life, is our position unlike that of the castaways at sea who, in fresh water, were famishing and dying from thirst?

In a flood of fresh water, and dying for want of water! In an ocean of life, fading and failing for want of life!

If ignorance were the cause of unfulfilled desires in the one instance, is it, in any less degree, the cause in the other?

It has been said that man is a microcosm of the macrocosm; a little world included in the great world, and as every element of the ocean is centered in one of its drops, so also is every element in the Universal Life (the great world) centered in man, consequently every element in man has its counterpart in the Infinite Intelligence.

This desire, then, for long life and continued youth, interwoven as it is, into the very fiber of the soul, at once the most profound and the most pathetic in the world, must, necessarily, in accordance with the law of supply and demand, somewhere in the universe have an answer.

That desire may be perverted it is true, but back of the perverted, or deflected thought is the genuine; and it is only when the true has been discovered and the false, upon which hope has been based known to be counterfeit, that the response which permanently satisfies desire makes itself manifest.

Three Score and Ten Too Short.

Man was never so prosperous and at the same time never so dissatisfied as now. He is chafing under limitations; realizes that he is fettered on every hand; lives only long enough to learn a little, as how to live so as to enjoy the beauties

and benefits of the world, when in tones louder than utterance of human voice, he is informed that his days of usefulness and enjoyment are well nigh over.

The truth is, man's world has become so vast, his vision so magnified, his demands at once so numerous and so large, that the little span of three score years and ten is insufficient for him.

Seventy years, to the man who reckoned time and space from horse-power, whose thoughts had not yet grown strong enough and broad enough to cross the ocean and circle the earth, seemed a very long life.

Then, time moved along at the pace of

a snail, then the one who had jogged along and reached three score and ten was antiquated. He had seen about all it was possible for him to see; knew about all he was capable of knowing, the earth was so big and he so small and could know so little. God did not intend he should know much about this great, mysterious world. The Father, too, was so far away from him; but away up in Heaven, in the sky of blue, on a magnificent throne, sat the mighty potentate awaiting his coming. He was soon to go and be an angel, sit before the great white throne, listen to celestial music, sip milk and honey, walk the gold-

en streets and forever and ever do nothing, but just rest, and praise God and be happy.

Good old days these, in which ignorance was bliss!

Alas, all this is changed. Heaven and the heavenly Father are not so far away now. Time and space are almost annihilated; the people of the uttermost ends of the earth are whispering to each other; the ocean has diminished till it is small; the globe itself is becoming less and less; but man has grown and is constantly increasing in stature.

He is outgrowing the old earth and its mean little laws.

A new earth, yea, and a new heaven too, is unfolding to the nineteenth century man.

He has commenced thinking—thinking for himself; he recognizes reason; no longer considers himself a worm of the dust, nor an outlaw by an angry God accursed; no longer, dumb from fear, cowers before the awful majesty of a wrathful God, but with head erect declares himself *man*—one with the great *whole*, in which a place, by birthright belongs to him; and he *demands* (not begs) knowledge that will give him the key to the mysteries of nature, her forces, and consequent power over them.

And now that his eyes are open he will never cease till he puts forth his hand far enough to take hold "of the tree of life, and eat, and live forever."—Gen. iii. 22.

Life May be Prolonged.

Man is beginning to suspect that his possibilities are limitless; that he was not made to serve but to govern everything, not the three lower kingdoms alone, but also the forces of the earth, included with the rest, his own body.

There is nothing nowadays too holy for investigation; nothing too sacred for the telescope of science; no statement

(even from the mouth of Jehovah himself) so absolute as to prevent the awakened man from exacting a reason.

Hence the demand for an answer to the question of questions: "Why is this deep-seated craving for long life and lasting youth so persistent, and at the same time so persistently unheeded?" From what source does the wish come? It cries out, alike, from the breast of every human being, is universal and therefore must, per force, emanate from one and the same cause.

Reasoning by analogy, and in accordance with every line of reasoning known to man, there must be an *elixir* capa-

ble of satisfying this deathless desire. "Search and ye shall find."

In "*Zanoni*" *Condorcet* is made to say: "There may be a deeper philosophy than we dream of—a philosophy that discovers the secrets of nature," * * * "Life, I grant, cannot be made eternal, but it may be prolonged almost indefinitely." * * * "O, yes, to such a consummation does our age approach!"

It is now conceded by deep thinkers that matter is homogeneous; that all forms in nature, the mineral, the vegetable, the animal and the body of man are essentially of the same substance; the difference being one of form only.

Between the rock of Gibralter and the flowers of Florida ; the giant trees of the Yosemite and the sands of the Sahara ; the cedars of Lebanon and the Iron Mountain ; the tiger of the jungle, the devil fish, grasses, fruit and foliage, the body of an ox and the body of a man, there is in essence, no difference.

We might go still farther, including the waters, both fresh and salt, and the very air we breathe, carrying everything material back to the four gases, oxygen, hydrogen, nitrogen and carbon, the elements constituting the atmosphere, the invisible source of all form, from the grain of sand up to physical man.

Happily for us, in this age of discovery we have something more than theory upon which to base such statements.

The Body Analyzed.

Advanced chemistry proves many things which otherwise would be doubted and denied.

At the present time in the National Museum stands a case containing the contents of the body of a man that weighed 154 pounds.

This body, immediately after death, was handed over to the chemist who, passing it through his laboratory, resolved it into its ultimate elements.

All of the man is in this case, except the subtle breath of life.

The exhibit represents the thirteen elements of which our bodies are made—five gases and eight solid substances.

The oxygen weighs ninety-seven pounds; the hydrogen fifteen pounds; the nitrogen three pounds and thirteen ounces; the calcium and chlorine respectively, four ounces.

These are the gases of the body, which by careful estimate, have been shown to exist in such quantities as if set free would fill a space of about *4,000 cubic feet*, not at all unlike the gas burnt in our houses.

If the gases of a 154 pound man began to expand and expanded to their utmost, the man would fill a large hall—indeed, the Hall of Representatives, commodious as it is, could hold but a few men in the gaseous state.

The solids of the body are represented first by a solid cube of charcoal, weighing thirty-two pounds. (This is the carbon taken from the body and converted into a black block.)

Then one pound and twelve ounces of phosphorus and four ounces of sulphur, after which, nothing is left but metallic substances. The iron, weighing one-tenth of an ounce, appears in the form

of wire; the calcium—basis of lime—a yellowish metal, shown in a square cube, weighs three pounds and thirteen ounces; a little silver hued block of magnesium weighing two ounces; potassium, three ounces and the same quantity of sodium, and all that went to make up the body of a man weighing one hundred and fifty-four pounds stands revealed.

No Life in Matter.

The question is asked: "Why has this persistent craving for long life and lasting youth remained unheeded?"

Ask a school boy why the answer to an example, based on a false statement,

is incorrect, he will reply, "the figures are wrong in the beginning."

After examining the contents of the human body, as disclosed by this analysis, and then reflecting that it is upon these earthy, nonintelligent elements that we have been basing our beliefs in health and strength, yea, life itself, have we not the answer?

We have been trying to extract something from nothing; searching for life where there is no life; centering hopes upon a premise that is without foundation.

As night follows day, misery, disappointment and dissatisfaction follow the belief that life originates with or depends upon matter.

Mind Perpetual Motion.

The body apart from mind is lifeless; it does not act, it is acted upon.

It is a machine acted upon by an invisible operator. To him must we look for results that satisfy and not to the machine. This subtle agent is the cause of all energy and activity in the body—the life, the intelligence, the mind, the *man*.

With this *man*, with him alone, must we deal in order to gain mastery over our bodies; in order to overcome disease by health, old age by youth, death by life—in short, evolve from the lower to the higher; subordinate the animal to the spiritual.

The word, man, is from the Sanscrit, *manas*, and means "The Thinker."

Thinking signifies not only activity, but intelligence, as well.

Thought is incorporeal, invisible, indivisible. As something cannot come from nothing, and as every effect must have a cause, we infer that back of the man, "The Thinker," there is an active principle ; and as an effect cannot be unlike its cause, we also, infer that this principle, this creative cause (of "The Thinker") is *mind*.

Mind is perpetual motion, and man, a thought of universal mind, is one with it, thought and mind being inseparable.

Mind is Infinite; God is mind; there is but one mind, this mind the fountain-head (without beginning; without end) of life, of health, of strength, of power, of perfection, of *intelligence.*

As the sunbeam is included in the sun, so also, is man included in his source, universal mind;—mind, ever vibrating through its thought, *man.*

Mind is the active principle; the one and only cause of life; the spirit of intelligence breathing through all animated nature from the infinitesimal to immensity.

We sprang from it, are in it, have access to it, but like the sailors thirsting in

fresh water, are dying for want of life because of our ignorance. This is the creative principle spoken of in the Bible as "The Father" whom to know, is life eternal.

Emerson caught this light when he wrote: "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate.

"Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent."

Ignorance Cause of Misery.

Buddha declared ignorance the cause of all misery in the world; and Jesus taught, emphatically, that through the understanding of truth alone, can liberation from bonds of the flesh be secured.

Examining in this light, life and its manifold phases, discord, decay, pain and infirmity, exceptional genius is not required to the solving of the problem, as to "What is wrong in the world?" as to why our most ardent desires starve, why the heart is ever bruised, chilled and disappointed, why none find the satisfaction that the inmost soul craves.

We are basing our faith on a false

foundation—*physical form*, hence, the answer is always wrong; never satisfies. We have been looking for the "living among the dead."

Whence Comes Evil.

At this point the thought which naturally arises is: "If all life and thought originate with one and the same source, it being absolutely pure and perfect, where does disease and impure thoughts come from?"

It is as impossible to conceive of truth creating error as it is to think of light producing darkness.

If then, there be no life at all in the

body of flesh, and man is "The Thinker," connected inseparably with the all-perfect mind, how is it possible for him to reflect an imperfect thought?"

The real man, the Spiritual Thinker, who is one with the creative mind, does not think a thought other than Truth. It is as contrary to reason to imagine the ego thinking an imperfect thought, as for the sunbeam to reflect darkness.

This Thought of Infinite Mind (Spiritual man,) casts a shadow—a deflected thought; and like our image in the water, upside down, this shadow-thought reverses every statement of truth; looks to the external, the objective, the material,

the form, for life and health and length of days; in short, counterfeits the true spiritual life and spiritual man.

St. Paul speaks of it as the carnal mind at enmity against God, not subject to the law of God, neither indeed can be; so, they that are in this mind of flesh cannot please God.

It is the "mind of the flesh" believing flesh to be the basis of life; the corporeal man fashioning the body after his diseased and dying beliefs.

The body, in and of itself, is nothing more than the canvas upon which the distorted thought-images are thrown.

Regarding the duality of life, the false

side and the true, the apostle says: "There is a natural body, and there is a spiritual body." * * * "The first man is of the earth, earthy; the second man is the Lord from heaven."

This mind of the natural body is the direct opposite of the mind of the spiritual man, standing to the mind of Truth, as darkness to light. Of it Paul says: "In my flesh dwelleth no good thing."

Jesus declared the mind of the flesh to be evil (the devil), "a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Of course the father of a lie is a lie. A false foundation is the parent of all statements emanating from it and nothing but error can spring from that which is not true.

Chemistry has proven clearly and conclusively that life neither originates with nor depends upon the fleshly form. The basic statement that life begins with and depends upon the form of flesh is the "father of lies," sin, sickness, infirmity, old age and death being the offshoots, the children of this false father, as untrue as their source, *and* untrue because based upon that in which there is no truth, *no life*.

Let us not forget that a falsehood, so long as believed in, produces precisely the same effect as if it were true.

The Bible, from beginning to end in Oriental imagery, vividly portrays this false side of life, this transgression of the command, "Thou shalt have no other Gods before me."

In the second chapter of Jeremiah we find: "Hath a nation changed their Gods, which are yet no Gods; but my people have changed their glory for that which doth not profit. Be astounded, O ye heavens, at this and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed

two evils ; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water at all."

In the first chapter of Romans we find : "Professing themselves wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts and creeping things. * * * * "Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever."

It is upon this "broken cistern," this "*creature*" (the corporeal organism)

that the human family has been basing its laws of life, with results so disastrous as to give rise to the oft repeated questions: "What is wrong in the world?" "Is life worth living?" etc. Here is the answer as to what is wrong.

Self-Mesmerized.

This diseased mind spoken of in Scripture as the "carnal mind," as the "mind of the flesh," is what we know as *animal magnetism*, and the human family is really mesmerized by it into the belief of the so-called laws and limitations of matter and material form.

We have said the real man is "The

Thinker," one with the *universal mind;* that Thought, being one with the Mind, can draw from it inexhaustible supplies; that this perfect Thought, (man, "The Thinker,") casts a shadow, a deflected thought. Right here is where "the mist" arose that mystified the senses into the belief that the man formed of the dust of the ground was the real man, the son of God, instead of the bodily instrument through which the son of the most high manifests himself.

The physical Adam, of the earth, earthy, is the Garden of Eden which "The Thinker" was commanded "to dress" and "to keep;" with permission

to partake of every fruit, with the exception "of the tree of the knowledge of good and evil (physical sense) thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die:" and because thou hast eaten of this material tree, "in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee:"

* * * * *

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. ii and iii.)

This is the utterance of Divine Wis-

dom, through the God-man, against the mind of physical sense, which is transgressing the law by turning from the true principle of life to the form, composed of the elements of the earth, worshiping the *creature* instead of the *creator*.

An Angel and an Animal.

There are two men in one, a fleshy man and a spiritual man; an external and an internal man; one who sickens, fades and dies, and one who never suffers, never fades and never dies; one an angel, the other an animal—and to whom we yield ourselves servants. his servants we are.

In this connection Goethe puts into the mouth of *Faust*, in reply to the materialistic philosopher, these words :

> "But in my heart, alas! two souls reside,
> Each from the other tries to separate.
> One clings to earth with passions and desires
> And fond embrace; the other breaks his bonds,
> And rising upward, spurns the dust of earth."

This duality of mind, and the line of demarcation between the two, is the most subtle question known to man. Upon this reef the staunchest ships have foundered. Jesus gave the key, but his followers lost it and substituted for the Science of Life which He taught, the doctrine that salvation is attainable only through the blood of the crucified man.

Salvation will never come through blood, but from the understanding of truth. Through science the seeming will be separated from the real, the counterfeit from the genuine.

Thought, the Basis of Life.

Suffice here to say the basis of life is thought. Thought clothed in the atom, attracts to itself, as a magnet (by that law of affinity called in the natural world gravitation, in the spiritual, love) elements that correspond to itself. These atoms, drawn together, form the molecule, an aggregation of which builds the cell; the cells, grouping around the

mental image, till lo! the form is materialized, and a statue of flesh and blood, throbbing with life appears. "The Thinker" has sculptured the statue after his own "image and likeness," galvanized it into life, and in his own work, the artist stands revealed. This is the temple in which "neither hammer nor ax nor any tool of iron" was heard during its building.

Thought Pictures.

Were the microscope sufficiently powerful, the molecules under the vibratory influence of thought, might be seen rushing through the physical frame as sands

through a seive; every atom teeming with activity; no two coming in contact; all rushing onward through the body, a ceaseless tide, back of which "The Thinker,' like a silent spectator on the river brink, sits watching the whirling currents.

This human instrument has been erected by "The Thinker" through which to manifest himself. Not unlike the electrician does he operate upon his battery, the brain, sending out over the nervous wires thought currents, impressing upon every atom a thought-picture, coloring it, and thus bringing out upon the organism his mental image; the *ex-*

pression upon the physical frame corresponding to the *impression* held in thought; the body, whether weak or strong, sick or well, crooked or straight, old or young, symbolizing its mental creator—the invisible workman.

The body represents every shade of thought entertained, either consciously or unconsciously. As mist from the waterfall, when passing through certain slants of the sunbeam, takes on the different hues of the rainbow, changing as it passes from yellow to green, from pink to purple, on to feathery fleece and dark grotesque shapes, so also do the molecules, under the vibratory ray of thought,

upon entering the body, assume the tint reflected upon them.

This is why scars remain through life, though acquired in childhood, even after every particle has been changed over and over again. The mental impression is fixed and with mathematical certainty groups the molecules according to the invisible pattern, and thus always out-pictures upon the body the same image.

The Body Never Old.

It took many hundreds of years to find out that the earth *did move* and not until after the underpinning had been torn away and the earth went spinning in the

heavens did man begin to get free from the immovable mass and soar on invisible forces. Just so with the human body, when it was believed to be a *solid lump*, generating life, it was folly to talk of interference with its laws; and everything, judging from the plane of sense, went to prove that it was just what it seemed to be.

Any machine in constant use for fifty, sixty, or seventy years must necessarily break down—*must* wear out. But now, as in the case of the earth, science declares that every little atom of which the body is composed is in perpetual motion, circling through the organism, then

passing out to make room for new ones ; this flow going on incessantly until, the *magnet* ceasing longer to attract and hold in combination the particles, they separate, returning to the invisible elements whence they came.

Science had no sooner cut the roots that held the earth motionless than she took her flight for freedom and now that the same Emancipator is letting man loose from an earthy body, in which he has been so securely fastened, in no less degree is he destined to break away from physical limitations, soaring above and bringing under control elements not alone external to himself, but those also

included within his own organism, the body no longer a prison house holding in chains a tortured captive, but a palace presided over by a *king*.

Homogeneity of Matter.

Science is Truth found out, and Science is the star that will ultimately lead us into satisfaction, liberty, peace and power. Upon reflection we see that the molecules composing the body must be in continual motion, because a cessation of activity signifies a cessation of life. Life is action. It is vibration. The thrill of the nerves, the circulation of the blood, are the result of thought vibration.

This ever moving condition of the molecule proves the homogeneity of matter, inasmuch as all molecules originally in the air, are constantly passing from one object to another, now in the wind, now in the wave, now in the flower, now in the animal, now in *man*.

The molecules at this moment incorporated in our organisms will, ere long, fly away and enter some other form. All the molecules going to make up our bodies have been used over and over again since the beginning of organic life on this planet; appearing alternately in plants and flowers, beasts and birds, savage and sage, beggars and princes.

The atoms entering the body of a child are not unlike those flowing into the frame of an octogenarian; the difference in the appearance of the two bodies —the one old age, the other youth—being due, not to any real difference in the nature of the molecules themselves, but to the mental pictures impressed upon them; the forms representing with accuracy the images held by the respective thinkers.

It cannot be said, scientifically, that an organism is ever old. The doctors used to say that the body passed through an entire change every seven years, now science says every few months, even less than that.

As before stated that which animates and governs the body, absolutely, is thought. In order then to keep the physical frame healthy, the thought currents reflected upon the molecules composing it must be pure ; free from discord and disease.

The universal mind, before referred to as the true and only source of life, is pure and perfect, enduring and beautiful, the Principle of principles, the Truth of truths, the Law of laws, the Life of lives, and he who has awakened to the consciousness of being in harmony with this *Principle*, one with this *Mind*, merged in

this *Eternal Source* possesses the Philosopher's stone—the true Elixir of life. Such a one is in the highest sense of the term an alchemist, knowing how to transmute the baser metal of the animal nature into the pure nature of spirit.

The Great Essential.

A clear understanding of the line of *demarcation* between the mind of the flesh and the mind of the spirit is the great essential.

The demands of Principle are "acknowledge me," and they are imperative.

In order to secure perfection in any-

thing the governing Principle must be *understood* and strictly adhered to.

Deviation from Principle results in dissatisfaction, disease, discord, destruction.

In every instance is this true, in no less degree as applied to the Principle of life, nor is suffering less owing to ignorance of Principle (or law), for the law makes no excuse for ignorance.

Regardless of appearances, the Principle or source of life, in which there is no element of decay and from which inexhaustible supplies of deathless life may be drawn, must be *tenaciously* adhered to.

It must not alone be recognized as the

only source of life, but *claimed* as an heritage by birthright.

With Paul, we must realize, *know*, that "we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live. * * * For ye have not received the spirit of bondage to bear. * * * The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs."

The thought that the form is *not* me but *mine*, the instrument through which "I," The Thinker, manifest myself, should be dwelt upon and cultivated.

Realizing this, a firm, unyielding stand to govern the instrument instead of being governed by it must be taken.

In assuming this mental attitude, thought is polarized—turned from the corporeal to the spiritual.

The physical laws to which we have been subject are now being reversed, with the result of health instead of disease, strength instead of weakness, youth instead of old age, life instead of death.

Thoughts pertaining to the negative side of life must be ruled out, not entertained at all. The moment we admit one, we open the door to the

whole host, and like black clouds, they rush in obscuring the sunlight of perfect life.

These thoughts carry in their train all the laws of mortality, all the defective, diseased, decaying beliefs of the race, and when harbored they reflect upon the molecules the poisonous breath that at once begins to undermine the organism.

Between these beliefs of the flesh and the thoughts of the spirit must the great struggle for real freedom take place, the true hero being the one that overcomes the enemy, *the mind of the flesh.* "Ye cannot serve two masters."

Heredity.

Based on the belief of material generation is heredity, a noxious weed that must be uprooted. It carries with it the fallacies of the race.

Our parents gave us not life, because life originated not with them. They gave us form; clothed the spiritual idea, which was reflected through them. In this garment of flesh they sowed the seeds of their fleshly minds (race beliefs), sin, sickness, death and limitations of time. This is all we inherited from our mortal parents, every claim of which must be destroyed by the understanding of the *truth* of being, before a

larger, broader and higher life can be attained.

"Call no man your father upon the earth," said the Master, "for one is your Father which is in heaven."

The idea that we are here on earth for a given time, that we are living to grow old and die—"walking down to the grave"—is a pernicious one, and should not be tolerated.

Life is Infinite, it is *everywhere*, it is *centered in us*, and we do not have to die to find it. We are in the Great Eternal ocean of life *here* and *now*. The thought upon which to anchor is "I am one with the Great Forever. Oh, God! I am

one with thee!" Schiller says, "Man becomes immortal by living in the *Whole*."

We must now be living in the whole, because it is impossible to separate a part from the whole, but so long as we are ignorant of the fact the result is the same to us as if we were not: like the men in fresh water, although surrounded by it, dying of thirst because *ignorant* of its *presence*.

Birthdays.

Numbering years and keeping birthdays are mistakes. They constantly keep before the mind's eye the distance on the journey, emphasizing the impress of time.

Years carry with them the records of heredity, including *three score and ten*, and forty, fifty, sixty, etc., register themselves in the body with unfailing accuracy.

It were better if years were not recorded. Instead, hold the thought of being in Eternity *now*. This breaks down the wall that has been built around us by a baseless law and we find ourselves in a life that is boundless.

Grounded upon the Infinite Principle ; looking out over the shoreless ocean of life, with which we are one, and *in which we now are*, the prescribed boundary lines of time, cramping both body and faculties

into their narrow little measurement, give way and the impress of infirmity and decay (consequence of belief in increasing years) fades from the mind of flesh, as stains exposed to the actinic ray.

In mind there is no space and thought is a subtle power, either for good or bad.

In the enumeration of years we are not only sentencing ourselves, but in accordance with *mortal* law are being by others, also, sentenced.

The grand old men of to-day are having hard work to stand up against the tide of mortal thought which is being turned upon them by the world, who, gauging their capacities by years, would

limit their achievements to less than three score and ten.

In a recent lecture before the British Association for the advancement of science, Sir Benjamin Richardson said: "As for the term of years man and woman ought to live longer than any machine of steel and iron that can be put together. They have what no machine can boast, an engineer living inside the premises night and day, in the form of that vital force which forever is repairing our mistakes and patching up our blemishes until the materials come to pieces.

It is all rubbish to talk of three score

and ten score as marking the proper span of human life."

Were the statements regarding this subject, as laid down in the bible, correctly understood, it would be seen that the overcoming of the "law of the flesh;" the overcoming of the law that limits to three score and ten, is declared, emphatically, not only possible, but also that to which man should aspire and can accomplish.

"Job says "If there be a messenger with him, an interpreter, one among a thousand to show unto man his uprightness, then he is gracious unto him, and saith, deliver him from going down to

the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth."

It was not the spiritual but the fleshly Adam of the "earth, *earthy*," whose years were limited to three score and ten, who should suffer sickness, sorrow and death.

This Adam of the earth (corporeal man), was cursed not by a personal God but by the law, the spirit of truth, because he (man) looked to the physical for life, this being a digression from law. The declaration of law is *always*, "if you violate, or break away from *me*, you shall suffer." In turning from the spiritual to the material, law was violated.

The overcoming, therefore, of physical laws, consists in turning from the material back to the spiritual. The scriptures are full of promises to the ones who "turn" and "acknowledge *me*." "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

The teaching of Jesus, as laid down in the New Testament, from first to last, points out this false law under which the human family is living; by which it is

"bound," and the call is "awake thou that sleepest!" "It is the spirit that quickeneth; the flesh profiteth nothing."

We are told in this book that Jesus Christ came to "abolish death" and bring "life and immortality to light." If the Testament speaks the truth this utterance must mean just what it says. Instead of postponing the benefits to be derived from the *laws*, taught by the Master, why not apply them *now?*

Life and mental activities should not be measured by years; holding the thought, believing it, fearing it, we make for ourselves the very law we hate.

We have been living in a pond, let us open a channel and launch out upon the Pacific.

Fear of Poverty.

Possibly fear and hatred of poverty produce as much, if not more, wretchedness than anything else. Such thoughts cannot be harbored without ultimate wreckage. They poison and impoverish the blood, rendering home in the fleshly tenement poor indeed. Everything takes the color of the glass through which one looks.

Where the possession of worldly goods is small, the attraction to the earth is less, and the mind failing to find

satisfaction here is more inclined to dwell on things of a higher and more enduring character.

Riches are hoarded up, for the gratification of the lower nature—pride, avarice and selfishness, at a tremendous expenditure of nervous energy, as well as neglect of the inner man.

Conscience, generally, is commanded to stand aside; the mind filled with egotism, distrust and suspicion.

Flattered and courted, the man of wealth has scarcely a true friend, and he knows it. The masses hate him. He is a target, alike for the schemer, the tramp and the thief.

The keen appetite which gives relish to the poor man's bread and broth is often wanting for the delicious viands of the rich man. Sleep, affording rest to the laborer, is not seldom uneasy and capricious on the luxurious couch of the capitalist.

For every acquisition, either spiritual or material, the price has to be paid. Surely, the man of money pays the price! He gets his reward.

The rarest possession the world can give, may, at the longest, be held but a short time, its security depending upon unceasing vigilance, leaving little room for development of the spiritual faculties,

preparatory to taking the next step on the ladder of life, when both body and baubles are left behind.

Wealth brings care, fear, anxiety, neither time nor inclination to seek out the truth of being, the *gold* of wisdom—the only thing upon leaving the earth that we can take with us, the only wealth, *really*, that amounts to anything.

The wisest teacher that ever lived declared it easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. And what after all is the profit "if he gain the whole world and lose his own soul?"

Realizing the destructive nature of sel-

fish, arrogant, stingy and unbrotherly thoughts, (usually the concomitants of wealth), poverty in this light, does not seem so dreadful.

Is it not, strange though it seems, a blessing in disguise.

Possessing little that attracts to the material, we naturally turn for satisfaction in another direction and are more likely to be awakened to the reality of the source of all substance.

Meditating upon things of a higher life leads up to where worldly goods (that must at last decay) are willingly exchanged for the wealth found *within*, —wealth that is lasting: *endures forever.*

Desire is reversed, what concerns us most now is not what the outside world thinks, but "How do I stand with my conscience? *the God within.*

Having struck beneath the surface, a sense, long slumbering, is awakened; life has a deeper meaning. We have found the place of satisfaction, and begin to grow in strength, individuality, independence; in harmony with the universal life—in immortality.

Past Sins.

We must learn to forget, *let go* of unpleasant memories. Like dark clouds they shut out the sunlight and blight

existence. "Let the dead bury their dead." Let the past go with the past. There is not sufficient power in the universe to recall a past act, nor even supposing it possible, should it be recalled. A wrong deed is the result of ignorance; had we been wiser, we should have pursued a different course.

Perhaps this very act was the means of driving us to listen to the higher self and, ultimately, finding the right way.

Truth is arrived at, only through mistakes; through suffering alone do we become unselfish, sympathetic, charitable and truly great.

The child avoids fire from remem-

brance of the burn. From the mere fact that he suffered as a consequence of touching fire, is he wiser than his brother who has not yet experienced its effects.

Grown up children in like manner suffer from their mistakes, and the one who has never suffered is neither strong nor wise.

Digression from law is called sin; suffering inevitably is the result, and when through experience this has been learned, as with the child, the wrong course is henceforth avoided, and the right way—the *law*, adhered to.

Not from fear of the law is it em-

braced, but experience having proven *misery* the certain result of sin, we do right because having come to the *understanding* of the right, we realize that in it alone can peace and satisfaction be found.

The one who is good because he is *afraid* to be bad is not anchored in the consciousness of the *truth*, that will either sustain youth or prolong life.

Looking upon mistakes of the past in this light, the sad, distorted, dark pictures disappear. With Paul we can all say, "It was not I that did it, but sin that dwelleth in me; it deceived me and slew me."

The inner self is the true "I," and in making peace with it, we have found a friend indeed, "a very present help in time of trouble."

This is the "I" that never was born, never shall cease to be, never was naught; but, birthless, and changeless, and deathless, shall endure forever,—— dead though the house of it seems.

> "Ye are not bound! the Soul of Things is sweet,
> "The Heart of Being is celestial rest;
> "Stronger than woe is will: that which was good
> "Doth pass to Better—Best."

Selfishness is an iron band that must be broken. It is spiritual suicide. Turning from the source to self cuts off the

spiritual supply; it is the part trying to separate itself from the whole; the result not unlike the branch detaching itself from the tree. It is absolutely impossible for a selfish person to unfold into a realization of the abundance of life; to come in touch with the spiritual life that will expand his earthly existence and renew his activities.

Laugh

One word for sunlight. Unpleasant, gloomy, woe-be-gone subjects should not be discussed. It matters not how terrible the situation may be, talking about it only makes it worse.

It disseminates gloom, becomes after awhile a disease, and a contagious one at that. "It is better to laugh than be crying," *far better*.

> "Laugh and the world laughs with you;
> Weep and you weep alone."

By throwing open the windows of the soul the sunbeam enters, and well we know what its bright rays do for the bud and berry.

The sunny temper where it exists, acts like a charm upon the functions of the body. It is worry not work that kills.

The Grecian stories of the laughing philosopher who lived to be a hundred and twenty years old and of the crying

philosopher who died at sixty, show the esteem in which the ancients held good humor as tending to prolong life.

Supposing this a fancy, however, the fact remains that the sunny tempered man or woman is the one who most enjoys life.

"A contented mind, is a perpetual feast."

Cause of Disease.

Envy, jealousy, pride, avarice, deceit, all selfish thoughts, all hypocritical thoughts, all unlovely thoughts, poison and impoverish the blood, warp the brain, disorganize the nervous system, clog circulation, and sooner or later make of the body and the physical man a

wreck. Surely a man's worst enemies are they of his own household.

Again quoting from Sir Benjamin's lecture: "The secret of happiness is good will. No person is well and happy who is pained at the sight of useful success in others, or who would rather dwell on the failures than rejoice in the progressive careers of other men.

It is a physiological fact that nothing deranges the action of the liver so much as a fit of anger, and the phrase "jaundiced with envy" has an anatomical as well as a moral meaning.

This agrees with the Buddhist maxim "never to despise and never to envy."

Without question of doubt, perverse and pernicious *thoughts* are the germinating cause of all disease and decay.

Right here is the solution to the problem which *materia medica* has never been able to solve, viz., the cause of disease.

The process that leads to the elixir of youth is within reach of every one. An unswerving adherence to the life of spirit will gradually overcome the beliefs of the diseased, dying animal nature.

Science the Star.

Whatever has been accomplished by any man at any time may be done by another.

The ancient Patriarchs, according to the Bible, lived hundreds of years.

It is believed by many that there are men in India to-day who are centuries old. There is nothing miraculous in this—nothing more than the supremacy of spiritual intelligence over animal ignorance.

Mind is infinite. Mind is life. Mind is deathless. *Man* is *mind.* All power is within man and when conscious of his powers *he can be what he wills to be.*

The Hour has Struck.

The hour has struck for man. A new rung has been reached in the evolution

of the race. A new star has appeared, a babe is born whose name is *Wonderful.*

Henceforth the "old man," with his *self-made* laws, will be left behind and the new man will go on progressing, developing in knowledge, unfolding faculties now dormant, recognizing finer forces, higher laws, broadening into larger life and more of it, gradually overcoming failings and fallacies of physical laws and the boundary lines of time.

Prophecy looked forward to this. John, the Revelator, with awakened spiritual sense, looking through the mist of time into the future, saw the new heaven, the new earth, and the new man.

He heard a great voice (Truth) out of heaven saying: "Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself (Divine Intelligence) shall be with them and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. "And he that sat upon the throne (Science) said, Behold! I make all things new. * * * Write: for these words are true and faithful. * * * I am Alpha and Omega, the beginning and

the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my *son*."

Retrospective and Prospective.

Standing, as we are on the mountain side over whose peak we catch the first roseate hue of a new day; then, in imagination, going back through the starless night, till in the fire-mist we find *thought* clothing itself in the atom preparatory to its long perilous journey; now asleep in the stone, next breathing in the vegetable, slowly moving up into the dream-

ing animal, rising in man as it wakes to consciousness, a mystery to itself, surrounded by mystery; confounded, cowering in fear before the wrathful author of its being, lost, wandering through the wilderness, then up the dark, tangled mountain side, weary and worn; in agony, anguish and despair, at last stepping high enough to sight the morning star, when with hasty stride it pushes on till streaks of light are seen shining over the summit.

And now the *thought-atom* from the fire-mist, leaving behind the mineral for the vegetable; the vegetable for the animal; the animal for man, guided by the star of

science marches on, clothing itself in power, overcoming ignorance, overcoming the animal, overcoming weakness, sin, pain, disease; overcoming limitations, overcoming time, yea, overcoming the "sting of death" leaves man behind, at the summit peak—one with Universal Mind, at last *victorious*—stands a *God.*

LIBRARY OF CONGRESS
0 020 196 944 A